

October 9  
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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*“Why will not men learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know?”—JOSEPH SMITH.*

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## LIVE QUESTIONS FOR LATTER-DAY SAINTS

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE

1. *Under what authority did Brigham Young become the lawful successor of Joseph Smith, the Prophet?*

The Twelve Apostles “form a quorum, equal in authority and power” to the First Presidency. This doctrine was given by revelation through Joseph Smith, the Prophet, on March 28th, 1835. (Doctrine and Covenants, Section 107: 23, 24.)

This authority of the quorum of Twelve Apostles was frequently referred to by the Prophet. For example, on January 16th, 1836, he said, “I next proceeded to explain the duty of the Twelve, and their authority which is next to the present presidency.” (*History of the Church*, Vol. 2, 373.) On August 16th, 1841, he said, “The time had come when the Twelve should be called upon to stand in their place next to the First Presidency.” (*Times and Seasons*, Vol. 2, p. 521.) He also said to the Twelve Apostles: “Now, if they kill me, you have all the keys, and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the Kingdom as fast as you will be able to build it up; and upon your shoulders will the responsibility of leading this people rest.” (*Times and Seasons*, Vol. 5, p. 651.)

Since the Twelve Apostles stand next to the First Presidency, whenever the First Presidency is disorganized, the Twelve Apostles must assume the responsibility of leading the Church and of again organizing it, under revelation, according to the pattern set by the Lord.

The Counselors in the Presidency lose their presiding authority when the President of the Church dies. This was made clear by the Prophet Joseph Smith, who said on January 16th, 1836: "The Twelve are not subject to any other than the First Presidency and where I am not, there is no First Presidency over the Twelve." (*History of the Church*, Vol. 2, p. 374.)

That this order of authority was well understood by the Twelve, before the martyrdom, is shown by the fact that the two Apostles who alone were in Nauvoo at the time of the death of the Prophet, took charge of affairs, communicated the sad news to the world and wrote an epistle of unusual beauty for the guidance of the Saints in Europe.

That the people also understood this order and procedure is evident by their action in sustaining in open and general conference, on August 8th, 1844, and at the following October general conference, the Twelve Apostles as the presiding authority of the Church, against the claims of others, ambitious for influence and office.

The apostleship has full power to do the work required in any presiding position of the Church. Peter, James and John conferred upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood, and ordained them to the apostleship, by the authority of which they functioned in the organization and development of the Church. (*Doctrine and Covenants*, Section 27: 12, 13.)

The Twelve Apostles, having authority under the revelations and by the sustaining vote of the people, became the presiding quorum of the Church after the death of the Prophet. Brigham Young, the President of the Twelve, became the ranking officer of the Church. Three years later, on December 5th, 1847, the Twelve being moved upon by the spirit of revelation, and acting in conformity with the revelations concerning the organization of the Church, called Brigham Young, who already possessed the apostleship, to be President of the Church; and at a general conference of the Church held December 24th—27th, 1847, he was sustained by the people as President of the Church.

Thus, Brigham Young became the legal, lawful successor of the Prophet Joseph Smith in the presidency of the Church.

*2. Did Joseph Smith ordain anyone to be his successor in the presidency of the Church?*

There is no evidence that the Prophet Joseph Smith ever ordained any person to succeed him in the presidency of the Church. His recorded acts indicate on the contrary that he held that the organization of the Church would provide amply for the filling of any vacancies that might occur in the divinely authorized offices of the Priesthood.

Had the Prophet selected someone to be his successor, it would

probably have been his eldest son, bearing his name. This son, however, disclaimed any such ordination, for, testifying under oath before a civil court, he said: "No sir, I did not state that I was ordained by my father; I did not make the statement. I was not ordained by my father as his successor—according to my understanding of the word ordained, I was not." (Plaintiff's Abstract, page 79, paragraph 126.) This statement with others like it that might be produced, should be sufficient to settle the question with respect to the Prophet's son.

Had Joseph the Prophet so ordained his son, or anyone else, it would have been known among the people and properly recorded. Yet, after the martyrdom of Joseph and Hiram, when the question of the succession was to be answered, none spoke of such selection and ordination. It was years afterwards, when apostates from the Church began to plan for another church, that the so-called ordination was "remembered." The son himself denied it.

The eldest son and namesake of the Prophet Joseph Smith was, however, ordained president of another church in 1860, by four men who claimed that the son became then possessed of the rights and authority of his prophet father. If he had been previously ordained by his father, such an ordination might probably have been dispensed with.

Moreover, the authority of ordaining a man to the Presidency of the High Priesthood, including as it does the powers of the apostleship and all other offices in the Church, was not possessed by these four men. Two of them, William W. Blair and Samuel Powers, had never belonged to the Church of Jesus Christ of Latter-day Saints. William Marks, who was the mouth at the ordination, had at one time been a High Priest, but had been excommunicated from the Church in 1845; and had belonged to at least three other church organizations, before helping to organize the new church. Zeas H. Gurley who had been a Seventy, had left the Church and had belonged to at least one other church, before helping to organize the church to be presided over by the son of the Prophet. These men had no God-given authority to confer upon any man.

The Prophet Joseph Smith understood well the order of the Church, and knew that upon his demise the authority to conduct the affairs of the Church would rest upon the Twelve Apostles.

Besides, if the Prophet could have designated his own successor, why not successors to other men holding Church positions? Such a procedure is opposed to the spirit of the government of the Church of Jesus Christ.

*3. Was the Church rejected because the Nauvoo Temple was not completed within a set time?*

Such a question is merely unworthy quibbling about sacred

things, and is scarcely worth attention. A remarkable revelation on temple work was received by the Prophet Joseph Smith on January 19th, 1841. (Doctrine and Covenants, Section 124.) In this revelation was a commandment given to build a temple in which baptisms for the dead, which up to that date had been performed in the neighbouring river, should thereafter take place.

The revelation says, "I grant you sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me. But behold, at the end of this appointment your baptisms for your dead can not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God." (Doctrine and Covenants, Section 124: 31, 32.)

The meaning is clear. The Church must provide a holy place in which to do the work for the dead, and it must perform work for the dead, else the Church will not be acceptable to the Lord. In other words the principle of salvation for the dead through the vicarious efforts of the living is of paramount importance.

Upon the receipt of this revelation, the Church proceeded without delay to erect a temple at Nauvoo, and in the midst of many difficulties, including the loss of the Prophet and Patriarch, the Temple was completed and publicly dedicated on May 1st, 1846. In this Temple, before the Church was forced to move west, baptisms for the dead and endowments for the living were performed.

Six months after the cornerstone of the Nauvoo Temple was laid, that is in October, 1841, a temporary baptismal font was built in the completed basement of the Temple, in which baptisms for the dead were performed from November, 1841, until the permanent font was constructed.

At the October conference of the Church, in 1841, the Prophet Joseph Smith instructed the Saints to cease baptizing for the dead in the river. His words as published are: "There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's house." (*Times and Seasons*, Vol. 2, p. 578.) This goes to show the eagerness with which the Saints attempted to obey the command. Before being driven westward, baptisms for the dead and endowments for the living by the thousands had been performed in the Nauvoo Temple, thus complying both in spirit and letter with the commandment of the Lord. By this willingness to obey, the Saints were made more acceptable to the Lord, who had not set a specified number of months or years for the completion of the task, but had promised "sufficient time." The Temple was completed, dedicated and the required holy work done therein. What more could be asked?

4. *How large a proportion of the membership of the Church followed Brigham Young to the West?*

At the time of the martyrdom of Joseph Smith, the membership of the Church in the city of Nauvoo and its neighbourhood, numbered not to exceed 20,000 souls. This is based upon the best available authorities, which have not been questioned. These people formed the bulk of the Church membership in America, for all the American Saints had been requested by the Prophet to gather in or near Nauvoo.

Practically all the faithful members of the Church in America had obeyed this counsel.

The census reports of 1850, three years after the migration westward, confirmed by reliable historical data, show that the population of Utah was 11,380, all "Mormons," with 7,828 at Kanessville, Iowa, on the way to Utah, or a total of 19,208 members, to which should be added the population of several temporary settlements of Saints who were moving westward. There had been no special proselyting done in America during these trying years; there had been little emigration; thousands had died from exposure and toil while crossing the plains; the natural increase alone had maintained the numerical strength of the Church.

Practically all the members of the Church in America, ninety per cent. or more, followed Brigham Young westward. Those who remained were the weak in faith, who could not bear the thoughts of the hardships of the perilous journey, or those who, by sinful lives, had lost the spirit of the work and were in a state of apostacy. Many of those who remained behind were among the secret enemies of the Prophet, whose evil plans led to his martyrdom.

Had Brigham Young been a usurper, the people, sincere in their love of truth, would not have followed him. He offered no alluring prospect in the West.

In fact, Brigham was only the fulfiller of a prophecy of the Prophet Joseph Smith. On August 6th, 1842, Joseph Smith, the Prophet, records the following: "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will go and assist in making settlements and building cities and see the Saints become a mighty people in the midst of the Rocky Mountains." (*History of the Church*, Vol. 5, p. 85.)

Those who went westward with Brigham Young were fulfillers of prophecy respecting the Church.

This mighty prediction, which is well authenticated, never refuted, and its marvelous fulfillment in the settlement of the Latter-day Saints in the valleys of the Rocky mountains, is a splendid evidence of the prophetic power of Joseph Smith.

*5. Why were Brigham Young and others baptized after entering the valley of the Great Salt Lake?*

The aim of the Church over which Joseph Smith, Brigham Young and their successors have presided, is to make men more perfect from day to day, until they "become perfect even as (their) Father in heaven is perfect." Every person, upon entering the Church, agrees to strive continually for such increased righteousness of life; for baptism is a covenant made by man that he will thereafter obey the commandments of God, with all his might. Baptism is an impressive sign of man's resolution to keep himself from the sins of the world.

During the long, hard journey across the plains to the valley of the Great Salt Lake, President Young was forever impressing upon the members of his company, who could not be brought under the sheltering influences and discipline of a branch or ward in a stationary locality, the necessity of absolute righteousness. He also foresaw that the rough frontier life, and the difficulty of providing ample spiritual protection for the people during the trying days of conquering a wilderness, would lead to many minor irregularities and might cause larger errors of action. Especially did he sense that, with the people, he stood before an herculean task, the conquest of the Great American Desert, which could be accomplished only by the help of the Lord; and divine favour could be expected only by a pure and righteous people.

Therefore, on August 6th, 1847, ten days after the arrival of the first pioneers in the Valley, he and the Apostles present, feeling their deep need of the help of the Lord, and also setting an example to all, renewed their religious obligations and covenants by the symbol of baptism. Many, if not all of the company, followed the example of their leaders. Many of those who came West later were baptized, though it was always a matter for individual choice; a personal acknowledgment of willingness to serve the Lord to their full ability.

The baptisms thus performed were only renewals of covenants already made with the Lord. There was never any question of the validity of the former baptism, or a need of baptism for membership in the Church. The only baptism of Brigham Young into the Church of Jesus Christ of Latter-day Saints was that performed by Eleazar Miller on April 14th, 1832. President Young frequently made mention in his discourses of this date, as the one marking his entrance into the Church. All others who may have renewed their covenants by baptism date their entrance into the Church from their original baptism, and must do so. The original baptism is the only one used in the Church papers of identification, unless it be the second baptism of one who has been excommunicated from the Church.

6. *What proportion of our income should be given as tithing?*

The wage earner should give one-tenth of the wages received; the business man one-tenth of his earnings; and the farmer one-tenth of the increase from his flocks and produce of his land. In other words, the income represented by the labour or good fortune of every tenth day, belongs to the Lord.

This interpretation is fully borne out by the revelation to the Prophet Joseph Smith, which declares that the Saints "shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever." (Doctrine and Covenants, Section 119: 4.) The word interest clearly means the revenue obtained from a person's labour, skill or investment, for that is a person's income. This has been the interpretation from the days of the Prophet. It is not new. For example, in the building of the Nauvoo Temple, the people were called upon to erect the structure with the tithing of the people. Many documents dealing with the subject of tithing were then sent out. In an epistle dated October 12th, 1841, in the life-time of the Prophet, the official statement is made that "the brethren generally are giving one-tenth part of their time, or one-tenth part of their income, according to circumstances." (*Millennial Star*, Vol. 2, p. 120.) That is, the recognized principle of tithe paying was followed by the Saints of that early day. This interpretation of the divine requirement was the one followed by ancient Israel and really needs no present elucidation.

Any other interpretation of the practice of paying tithes is contrary to the word of the Lord. Whoever teaches that tithing should be paid only upon the "surplus," whatever that may mean, is teaching a false doctrine. The words of the Lord are plain to the understanding.

Thousands of Latter-day Saints bear witness to the blessings that follow the honest payment of the tithe to the Lord.

7. *What is the status in the Church of Christ of the temple ordinances and the doctrine of salvation for the dead?*

The Church of Jesus Christ of Latter-day Saints has built temples from the beginning of its history. During the life of Joseph Smith, the Prophet, the Kirtland and Nauvoo Temples were constructed, and others projected but not built because of the opposition of wicked men.

The temple ceremonies, the so-called endowment, were taught by the Prophet himself. In his history he records under date of May 4th, 1842, that he that day gave the endowment to seven of the leading brethren, including Brigham Young. (*History of the Church*, Vol. 5, p. 1-2.)

During Joseph Smith's last years, he gave much instruction

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THURSDAY, OCTOBER 9, 1930

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### EDITORIAL

#### OUR HOLY EARTH

NATIONS as well as individuals are called to sacred service; and like individuals they may accept or reject, magnify or dishonour, their call. The history of the world, written in this light, shows the guiding hand of the Lord in all human affairs.

Lands and countries have also been divinely chosen as places for the enactment of certain chapters of human progress. Chance does not dominate human history.

Adam was chosen to be the father of the race, Abraham to found a lineage in the name of which all nations will be blessed, Moses to lead Israel out of bondage, David to make Israel supreme among the nations, Peter to head the Gospel dispensation after the departure of the Saviour, Paul to labour for the spread of the Gospel among all nations, and Joseph Smith to open the new and last dispensation of the Gospel—these are but few among hundreds who have been called to labour directly for the Church of God and who have responded.

Such calls are equally evident in the secular field. Recall the great teachers of morality like Confucius, of self-sacrifice like Buddah, of straight thinking like Plato; or great investigators of nature like Roger Bacon, of ultimate space like Isaac Newton, of imponderable forces like Michael Faraday; or great dreamers of songs like David, of poetry like Shakespeare, of philosophy like Goethe; or great defenders of established truth like Galileo, of religious liberty like Martin Luther, of human freedom like Abraham Lincoln. These men and multitudes of others accepted their callings and magnified them.

Nations have had calls to service. Their destinies are interwoven with these calls, and have been determined by their response to the obligations placed upon them. The Mesopotamian empires founded the cultural arts, Egypt taught the reality of the unseen and Greece the power of beauty, Rome civilized half the world, Bohemia kindled the fire of religious liberty and Germany fanned it into a full flame, England gave the common man his liberty and France removed the shackles of misgovernment, America, borrowing political truth from many lands, demonstrated that men, under a democratic government, can live well and profitably together, no matter what or where their origin. Every nation, it seems, has had these special calls to



service. Those who have accepted them are those that are in the loving memory of mankind.

Lands have been selected for certain purposes. For example, Palestine was chosen to be the birthplace and earthly home of the Saviour, Great Britain and the North European countries for the residence of vast numbers of descendants of the lost tribes of Israel, Germany the battle ground of the Reformation, America the cradle of the present dispensation.

Divine calls and assignments of duty run through the whole story of mankind.

Let it be remembered, however, that a man is no better than another because he is chosen to do a particular service. His reward will depend upon his faithfulness to his calling, whatever it may be. A nation becomes no better than another because it is charged with a great task, but its responsibility to God and man is increased. All are God's children, all share equally in His love, all will be rewarded equally, if their works are equally righteous.

A land is no better than another, because outstanding events have taken place upon it. Palestine, the favoured home of the Saviour, is not choicer in the Lord's memory than Great Britain, the battle-field of human rights and liberties, or the humblest land of no high commission. America, upon which important events have taken place, is, before the Lord, like other lands, no more, no less. Lands often have choice privileges given them, for the same event cannot occur everywhere, but only the works done in a land count before the Lord; and His righteousness may be practiced everywhere.

The earth is holy—the whole earth. The Lord has said,

The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

When the great change shall come upon the earth, every part of it will be sanctified. It will be purged of the evil deeds done upon it by sinful men. In that day,

This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon.

The Zion of the last days is expanding to purge the earth of iniquity. The stakes of the tent of Zion are set farther and farther over the earth. They shall be in every land; and the Saints, the world over, mingling with all peoples, will enjoy the blessings of the Gospel and give light and truth to all nations.

Wherever we are, we are on holy ground, and our main concern must be to "fill the measure of our creation."—W.

## LIVE QUESTIONS FOR LATTER-DAY SAINTS

(Concluded from page 711)

concerning the necessity of doing vicarious work for the dead. He taught that the work of the Lord would be defeated and "the whole earth would be utterly wasted" at the coming of Christ, if this work were not performed. (See Doctrine and Covenants, Section 2.) On other occasions he wrote, "The greatest responsibility in this world that God has laid upon us, is to seek after our dead." (*Times and Seasons*, Vol. 6, page 616.) "Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation." (*Times and Seasons*, Vol. 2, p. 578.)

There is no more important principle in the Gospel. The Church of Jesus Christ always accepts and practices it. It is an indispensable doctrine.

8. *Did Joseph Smith practice plural marriage?*

Yes. The revelation permitting plural marriage, dated July 12th, 1843, was taught by the Prophet to several persons including his own brother Hyrum, who have testified to the fact that the Prophet had more than one wife. Several honourable women have testified under oath that they were wives of the Prophet. There are more than one hundred affidavits to the same effect, by persons, "Mormon" and non-"Mormon," who lived in Nauvoo in the life of the Prophet, on file in the office of the Church Historian.

It is an historical fact, not questioned by anyone except those who have personal reasons for so doing, that Joseph Smith and not Brigham Young introduced polygamy among the Latter-day Saints.

In fact every apostate branch of the Church has at some time admitted that Joseph Smith, the Prophet, introduced into the Church the principle and practice of polygamy.

A small proportion of the Church, not above four per cent. of the membership, practiced plural marriage, until its suspension in 1890. Since then, any person entering into plural marriage has been subject to excommunication.

9. *Should the congregation kneel when the blessing is asked upon the Sacrament.*

The manner of administering the Sacrament is as follows: "The elder or priest shall administer it; and after this manner shall he administer it—he shall kneel with the church and call upon the Father in solemn prayer." (Doctrine and Covenants, Section 20: 76.)

The common English meaning of the word "with" is "in company of" or "among" (see the Oxford Dictionary); and it is in this sense that the word is used here. The Elder or Priest shall

kneel "with" the congregation present, when the Sacrament is blessed. The revelation is directed to the officiating person and declares that "*he* shall kneel;" not that "*they* shall kneel." The person officiating, acts for and represents the congregation. Each one present cannot do all that is done by the officiating Priest or Elder.

No harm would result if the congregation also knelt, but it would add nothing to the force of the blessing; it would cause confusion at a time when every thought should be concentrated upon the covenant to remember and serve the Lord; and it has not been the practice of the Church. It is in full harmony with the revelation if the congregation remain seated, in absolute quiet, while the kneeling Elder or Priest blesses the Sacrament, and while it is being distributed.

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## THE M. I. A. JUNE CONFERENCE

ELDER WILLIAM D. CALLISTER

THE early years of the latter-day Church of Jesus Christ were marked with terrific opposition—persecutions, mobbings, murders, unjust judgments. In recent years, specifically the past two decades, this opposition has materially decreased. With this decrease, there has come among the older stalwarts of the Church, who have suffered these hardships, a feeling that the youth of the Church are growing up weak in the faith, with shallow testimonies; thinking that perhaps the modernistic trend of thought and vain pleasure will cause disintegration until the Church again, as in the post-apostolic days, will cease to exist.

With these thoughts in mind, the Mutual Improvement Association June Conference was planned. The young people were to be tried and tested to see if the charges of the older generation were true.

The first session of the Conference convened on Friday morning June 6th, and meetings continued throughout Saturday and Sunday, June 7th and 8th. Over three thousand delegates, representing the one hundred and fifty thousand members of the M. I. A., met in the Assembly Hall, Salt Lake City, for the first meeting, and the number increased as the conference progressed.

On the Friday night, the final M. I. A. contests of the Church were held in various lines of activity.

The main theme of the addresses given by the First Presidency, the Young Men's and Young Ladies' presidencies and General Board members, and other officers of the Church, was a plea for the young people to keep the temporal laws of the Gospel. They were urged especially to avoid tobacco and alcoholic beverages, and to urge others to do the same; the evils of such poisons were explained. They were warned to shun the present-day follies and

shallow thoughts of the world. The attending delegates pledged themselves to these things.

The climax of the Conference was the Sunday night meeting. Six thousand M Men and Gleaner Girls packed the lower floor of the great Tabernacle. The gallery was filled to overflowing with M. I. A. officers. The Mutual banners from nearly every stake of the Church were hung around the balcony. A chorus of over six hundred M Men and Gleaner Girls filled the choir seats and rendered special music.

The program was divided into three parts: Contribution of Youth in the Past, The Young People of To-day, and the Introduction of President Heber J. Grant.

The description and observations of a Y. M. M. I. A. ward president, a man of about forty, are interesting:

The M. I. A. June convention was a most glorious affair. It was programmed by our young people, and I was thrilled throughout the entire period. I was particularly impressed with the presentation by the M Men and Gleaner Girls. It seemed that the boys and girls were on trial before a judge and jury, and they were making their defense. They made one of the best and most inspiring defense pleas that could possibly be made. I do hope the entire program of music and speeches will be preserved for future reference, as it was a gem.

Their group singing was remarkable, and when the young people on the main floor arose and pledged themselves by covenant and faith to President Grant, it was thrilling. The inspiration which accompanied this display was evidence sufficient for me that the Lord is recognizing the faith of our young people; that the young people will rise in majesty to meet every occasion that will be required in the future. To me, there has never been a more noble group of young people in our Church than there is to-day. I feel positive that when history is written regarding the activities of the Church in the next generation, as much faith, if not more, will be manifest, as in any other previous period.

But this is the reaction of an older person. How was youth itself affected by the Conference, and was it taken seriously? The words of a young man of twenty-two who attended will suffice:

Sunday night, I attended the M. I. A. Conference at the Tabernacle, and it certainly was a wonderful meeting. The program was splendid and well prepared, and the speakers were very good. The song, "Carry on," which we sung was most impressive, especially when we waved our yellow and green programs during the chorus. I like to sing it; the words are fine and carry so much meaning. The whole meeting thrilled me to the bone.

The success of the June Conference is unquestioned. The integrity and faith of the boys and girls have been established. The purpose and aims of the Y. M. M. I. A. and Y. L. M. I. A., founded by Brigham Young over fifty-five years ago, are being carried out. The young people are being well grounded

in the faith as they grow to maturity, having ever the desire to be ideal Latter-day Saints, as is expressed in the Slogan for the coming season: "We stand for loyal adherence to Latter-day Saint ideals." The Church will continue to grow, for each succeeding generation of young people have smouldering within them the spark of testimony that God lives, which is fanned into a flame by their careful rearing and righteous deeds.

## THE CHALLENGE

WARWICK C. LAMOREAUX

M MEN and Gleaner Girls:

I represent your fathers and your mothers, and those of the older generation. I am here to speak their thoughts, and to express the fears of many of the leaders of the Church. For a hundred years, men and women have fought for the establishment and preservation of the Church of Christ. For a hundred years, they have been clinging to the truths revealed in these latter days. They have given up their homes, their lands, their wealth, their friends, to follow their God. They have gathered from all parts of the earth: From America, Europe, Asia, Africa, Australia and the Isles of the sea . . . to live and worship in righteousness. For the Gospel, some have been martyred; and many have endured trials and tribulations almost to the limit of human capacity. Yet they have found it all worth while!

Those who sacrificed wealth to gather to Zion have rejoiced because they have been privileged to make a sacrifice for the Gospel. Those who endured hardships did not complain. Those who wearily trudged their way across the trackless wilderness to build up this land did so with a song on their lips, a song of thanks unto God for a prophet to lead them in these latter-days.

And while they were working, and singing, and praying; while they were overcoming the elements; while they were enduring persecution; while they were sacrificing, and building, and growing, they were planting the seeds of your heritage, the heritage of faith, of honour, of noble manhood and noble womanhood, of courage, of perseverance, of virtue.

Generation by generation, they nurtured your heritage. Decade by decade, they improved it, handing it down from father to son until it has come to you. What are you going to do with it? What will be your attitude?

Do you believe in the sanctity of the home as did they; in the virtue of rearing families unto God? Or are you to be carried away with modern movements toward loveless marriages and childless homes?

Do you believe that the human body is a tabernacle of the spirit of God as they believed, a body to be kept clean and strong

and pure? Or are you to be swept off your feet by the cunning appeals of selfish men who use every human device to deceive people into believing that tobacco, liquor, and other indulgencies are beneficial?

And lastly, do you love your religion—your Church—your God? Do you have faith in its high purpose? *What would you sacrifice for it?* Are you going to live the laws of God, and keep His commandments? Or are you to be among those who, deceived by the craftiness of mortal men, turn their backs on the everlasting precepts of God?

I challenge you!

Answer me, M Men and Gleaners, if you will! With one accord answer, and tell us!

(The young men and women, five thousand strong, rose and sang: "True to the Faith.")—Talk given at the M.I.A. Conference, Sunday evening, June 8th, 1930.

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## CARRY ON

L. VERL BROADBENT

GOD has said, "Hearken, O ye people of my church . . . hearken ye and give ear to him who laid the foundation of the earth."

"I have sent mine everlasting covenant into the world, to be a light to the world and to be a standard for my people."

"Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations."

"For, behold, I will bless all those who labour in my vineyard with a mighty blessing."

"Though the heavens and the earth pass away, my word shall not pass away."

From the beginning until to-day, we have seen that God has called His people to carry on His great and endless work. From the councils of the Gods to Adam came the call to carry on. To him as he was cast from Eden, again the call—carry on. From out of bondage, God delivered the children of Israel and bade them carry on. Amid the thunder and lightning of Sinai He bade them again to carry on. To Nephi in the wilderness, in search of the promised land, again the clarion call. From generation to generation through the centuries, that call has sounded unto all peoples—*carry on—carry on!*

The prophets heard it and obeyed. The Christ answered it with His life. Its everlasting melody penetrated the hearts of His disciples, and they in turn have sent it forth even unto our own day. Into the very soul of the Saints, it burned its way and was answered in an unparalleled trek across America to the

great American desert; and then in fruitful fields, beautiful cities, great institutions of learning and magnificent temples to the Most High. For century upon century, over land and sea, its echo has rung forth, calling Israel out of the nations. . . .

And now unto you, M Men and Gleaners, unto you the call is given—carry on! For the sake of those who went before, *carry on*. For the sake of those who will follow after—*carry on*. In the name of Him whose word shall never fail—*carry on—carry on—carry on!* (Theme given at M Men-Gleaner session of the M. I. A. Conference, Sunday evening, June 8th, 1930.)

### SHEFFIELD DISTRICT CONFERENCE

SUCCESS and rejoicing marked the Sheffield District semi-annual Conference held in the Arcade Hall, Barnsley, on Saturday and Sunday, September 27th and 28th. Over two hundred and twenty-five people attended and enjoyed the illustrated lecture given on Saturday evening.

The theme of the three spirited meetings held Sunday was "O Century, What Dost Thou Hold." During the morning session, members of the entire District cooperated in depicting, in pageant, the loss and restoration of "The Light of Truth," affirming as well that the responsibility of the present generation is to carry on the Light of Truth through another glorious century.

The history and future of the auxiliary organizations of the Church occupied the first half of the afternoon session, while the latter part was devoted to special group instruction to Priesthood and Relief Society members by President and Sister A. William Lund.

At the evening session, the traveling Elders and Sister Lund spoke briefly. President Lund delivered a thrilling and forceful testimony that God lives, and that the Gospel is His plan of life unto all men. Specially prepared essays and musical numbers were given throughout the day.

The following mission officers and missionaries were in attendance: British Mission President A. William Lund, and Sister Josephine B. Lund, President of the British Mission Relief Society; Elders William D. Callister and A. Edward Anderson of the European Mission Office; Elder Wesley D. Amott, British Mission Office; President Therald N. Jensen, and Elders James C. Rawlinson, Alton S. Maughan, Allan M. Acomb, E. Ronald Jones, Glen T. Dixon, Welden C. Roberts, Joseph W. Marriott and Dix W. Price, of the Sheffield District; President Lucian C. Reid and Elder E. Arnold Goff of the Leeds District; and Elder Raymond H. Swensen of the Newcastle District.

ELDER JAMES C. RAWLINSON, District Clerk.

THE wounds of a friend are better than the kisses of an enemy.

## FROM THE MISSION FIELD

**Appointment and Release:** On September 21st, Elder John Cumnard, Jr., was appointed president of the Manchester District, succeeding President Paul A. Peterson.

## CARRY ON

(Note: The following is the theme song sung by the M Men and Gleaner Girls at the M. I. A. Conference, June 8th, 1930.—EDITORS.)

Firm as the mountains around us  
 Stalwart and brave we stand,  
 On the rock our fathers planted  
 For us in this goodly land,  
 The rock of honour and virtue,  
 Of faith in the living God,  
 They raised His Banner triumphant,  
 Over the desert sod.

*Chorus:*

And we hear the desert singing,  
 Carry on, carry on, carry on,  
 Hills and vales and mountains ringing,  
 Carry on, carry on, carry on,  
 Holding aloft our colours,  
 We march in the glorious dawn.  
 O Youth of noble birthright,  
 Carry on, carry on, carry on.

We'll build on the rock they planted,  
 A palace to the King,  
 Into its shining corridors,  
 Our songs of praise we'll bring,  
 For the heritage they left us,  
 Not of gold or worldly wealth,  
 But a blessing ever lasting,  
 Of love and joy and health.

RUTH MAY FOX AND ALFRED DURHAM.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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